THE PACIFIC

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THY WILL BE DONE.

Not in dumb resignation
We lift our hands on high..
Not like the nerveless fatalist,
Content to trust and die.

Our faith springs like the eagle,
Who soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done.

Thy will! It bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.

Wherever man oppresses man
Beneath Thy liberal sun,
O Lord be there. Thine arm made bare,
Thy righteous will be done.

COMMENCEMENT AT POMONA.

the twenty-ninth Commencement at Pomona ge, Rev. Josiah Sibley of the class of 1899, re- the honorary degree of Doctor of Divinity. ibley is pastor of the Second Presbyterian h of Chicago.

e same degree was conferred upon Prof. Wil- Frederick Bade, Dean of the Pacific School of ion. Dr. Bade is a leading member of the a Club of which he was president last year.

e College conferred the degree of Doctor of on a former student who has brought distinc- o the College. Dr. Fong Foo Sec, who is edi- -chief of the English Editorial Department of ommercial Press of Shanghai, China, came to ica to take part in the Commencement exer- of the institution where he spent five years in preparatory and college departments after a he went to the University of California. Dr. s masterful address on the evening of Sunday, 18th, brought to a fitting close a memorable laureate Day.

e graduating class numbered one hundred and one. The large number of alumni returned ommencement week and were interested in ing of the plans for the next year. Professor Needham, head of the department of Biology ornell University, is to be in residence at Claremont as exchange professor with Dr. William A. Hilton and Profes Alfred M. Tozzer is to be the Harvard excha professor at Pomona.

Old Sumner Hall, the original building of the College, is being moved and reconstructed for a temporary administration building, thus leaving room for the Marston Central Quadrangle, to be developed in accordance with the general plans of George W. Marston of San Diego, president of the Board of Trustees. The plans of the College call for the grouping of the main college buildings around this central area which it is expected will be a beautiful landscape architectural triumph.

The new Chemistry Building, which is the anonymous gift of a loyal friend of the College is nearing completion to cost almost a quarter of a million dollars and to be as fine a building of its type as will be found in any college in the country.

The Zoology Building given by Mr. Crokshank of Pomona is just being started and it is hoped that it will be ready for occupancy soon after the opening of the college.

Announcement has been made of the acquisition recently of thirty acres northeast of Blanchard Park for an athletic field. The students are taking part in a competition for plans for the development of this area.

CAPTURING BANNERS

The Christian Endeavor Societies of the Sonoma church—and there are three of them—have been so in the habit of taking all the banners offered at county conventions as to be discouraging to everybody else. At the last convention at Healdsburg all three soci ties were represented and the seniors came home with the banner for attendance, which was said to be 101 per cent.

The Sonoma delegation was so large that it was given the place of honor at the banquet. The Sonoma Endeavorers are in high spirits be.

In spite of the fact the Rev. E. Morgan Isaac of the Eagle Rock Church, Los Angeles received 17 members on Easter Sunday, he followed that good record up by taking in 13 more members on June 4th. These 30 new members add greatly to the strength of the church.

THE PACIFIC

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WHEN THE DAY IS DONE.

If when the joyous day is gone
I count the deeds that I have done,
And find one act, though small
A loving word, a song, a smile—
That did some saddened heart beguile,
Or to a soul recall
The sunlight of the Father's love,
Then I will thank my God above.

STANDING BY THE CONSTITUTION.

The Wright Act means that California recognizes its duty as a State in this great American Republic to uphold the Constitution. It goes as far as the Volstead Law which goes just as far as the Eighteenth Amendment, and no farther. The Amendment required a law of enforcement to be passed by Congress; it also required a law of enforcement to be passed by each State legislature .

Every State west of the Alleghanies except California has such a law in force. California passed such a law, but the bootleggers held it up by referendum. That law is the Wright Act. When a majority of the voters next November vote 'yes on that referendum, it will become of force in this State, and California will have been declared loyal to the Constitution.

THE CURSE OF A SMALL COMMUNITY.

Charles D. Gaffney, Field Worker of the C. S. S. E. S. for Western Washington, opens a recent report with the following description of the conditions he found in a community less than a thousand miles from Vancouver, Washington.

He found that there had not been a Sunday School for the past five months and no church service. The reasons why the organizations do not hold are: Mr. Crandall does not like Mr. Townsend and Mr. Townsend does not like Mr. Crandall; Mr. Johansen cannot speak English well enough to be understood and Mrs. Babbler promises to help but doesn't, on account of card parties, dances and Sunday dinners. Mrs. Somebody else is a Nazarene and condemns to perdition all the foregoing and all others except her own denomination and is extremely sorry they are not as good as she is, and O, well! it is just a small community and everyone knows everyone else too well.

SEEING THINGS AT NIGHT.

A few ultra-conservative religious periodic like the "Herald and Presbyter," are discove dangers and pitfalls where the ordinary indivi finds none. The peculiar peril of this momen the "Shorter Bible" arranged by Prof. Kent of Y

These periodicals are sure that this is an in ious attempt of the devil to deceive God's e They accuse the editor of deleting the most passages of scripture just to mislead the peopl to what the real Bible teaches. They charge the whole work is deliberate and vicious propa da of liberalism.

Now any careful reader of the Shorter Bible easily discover that this is not true. The Sho Bible is not intended to do anything of the k its purpose is the exact opposite.

It desires to lead its readers to an interes the whole Bible, not to supplant the Bible, bu make Bible reading more attractive than it i many people, and we venture to add that it acc plishes just what it attempts. Any one who comes acquainted with this fine volume wil grateful to the editor for his patient and hc work: and to every such reader, whose horizc not too narrow, we guarantee illumination better than all, a love for the old book. So far there being any peril in the Shorter Bible; it is of light and helpfulness.

SENDING OUT COLLEGE STUDENTS.

The national Home Missionary Society along the State Societies is sending out 140 young and women, most of whom are college student summer workers, they are to organize and ganize Sunday Schools, to bring young peo societies into more active service, to start Boy S and Camp Fire Girls organizations, to take gr camping, to initiate various community enterpr and to lead prayer meetings, even to preach the funds would warrant five times as many be sent. Who says that college students are ready for vicarious callings, is 'barking up wrong tree.' Many of these students becaus their summer's experience have decided to go the ministry. The best sort of recruiting fo ministry.

AT MOUNT HERMON.

The Federate School of Missions will be in sion at Mount Hermon July 8th to 15th. The text books to be studied will be "Building wit dia" and "The Trend of the Races." Prof. Cown and Mrs. Rhodes will be the leaders. tures and addresses are to be given by Pres Herman F. Swartz, Tully C. Knoles, Rev. Snape, Rev. H. H. Guy and others.

NEWS FROM THE NORTH

The church at Olympia, Wash., is federated with Presbyterian church and has a Presbyterian pas-or who "is playing the game fairly." The Con-regational church has recently contracted to buy house near by for work among young people.

Rev. F. A. Bown has declined the call to the hurch at Almira. A call has been extended to ev. Chas Milne for four months.

Rev. Herbert Chapman upon leaving the Ply-outh church at Spokane was presented with a urse of $250.

The women of the First church of Tacoma are ending Miss Maud Taylor as their missionary to Vai, India. This is the first missionary of the W. . M. P. to be wholly supported by a Washington hurch. A reception was tendered her by the omen of the church and a picnic by the Sunday chool. She has made several addresses. The Se-ttle church people also gave her a luncheon in the . W. C. A. Miss Taylor was commissioned by ec. Kelsey, assisted by Mrs. Ranney on June 18th, t the First of Oakland.

Mrs. Robert Osgood, of Rolling Bay, a prominent hurch worker and leader, loved all over the state, s in a Seattle hospital in a critical condition.

Supt. Baird is this summer to inspect the work n Alaska at Valdez, Douglas and Anchorage. Rev. H. M. Mobb is pastor at Valdez; and Rev. H. L. Rowley is caring for a community work at Douglas, vhere there is a Sunday School of 181 enrollment.

Field worker W. C. Allen reports that the Seventh Day Advent church at Spokane with a nembership of only 300, mostly laboring people vith no wealth, raised a budget of $14,000, of vhich $3,300 came from the Sunday school. Nearly ll this budget is for missionary work. Every nember of the church is a tither. Oh, that we Congregationalists sensed our responsibilities more keenly!

MISSIONARY COTTAGE BURNED

The Henry D. Porter Memorial 8-room cottage t Claremont was totally destroyed by fire on June . It was one of the cottages provided by the Missionary Home Corporation for use of mission-aries on furlough. Secretary W. C. Merritt writes hat the net loss is $3,136. The cottage had been romised for next year to Rev. K. S. Beam and amily, of the American Board Japan Mission.

INTER-CHURCH SUMMER COUNCIL

Under the leadership of Raymond C. Brooks a our-day council was held at Claremont in June. Among themes discussed are: Organizing a church or service; the Church and its goals; the deeper eligious needs of our times; the preacher and the social problems; the preparation of the minister; what is fundamental; Christianizing the community.

According to the prospectus it was a "conference of those who wish to make effective the ideas and ideals of the great Teacher."

A CLASSIC

Seldom has any bit of writing equalled—we wonder if any has ever excelled—the charm and spiritual value of the letter of acceptance which Rev. O. W. S. McCall read to his congregation upon their invitation to become the permanent pastor of the Berkeley First Church. So pure is it in diction and so happy in its emphasis that we are glad to give large excerpts from it.

"In replying to this call," writes he, "I am trying to make the effort necessary to remembering that six months ago we were unknown to each other. So genuine have become the affection and confidence uniting us all that it is not easy to realize that time has played so small a part. There has surely been some most happy conjunction of temperament to achieve in my heart, and as I love to think, in the heart of this Church, in so brief a space, a regard so sincere; and that the latest flower of that should be this call to a permanent pastorate touches me with unfeigned joy.

Only one answer to this Church is possible. Were my wife and I not already in very willing bondage by the astonishing friendship and kindness sustained to us from the moment of our coming, I should still be unable to give other than an affirmative answer to your call. The impressive circumstances that brought me here, and which led to my becoming your temporary pastor, have been followed by such marks of Divine favor that I could not save my soul and turn away from the task that is so obviously calling me to stay. My work is here; I could not go elsewhere at present and expect God to bless me there.

"Decisions have been made for us elsewhere, and without option we have been closed into one direction, no other course being open without a burlesquing of our faith that God leads. With hushed spirits we feel, and we are glad to feel, that though the voices may be those of pastor and people, the Hand is the Hand of God.

"My dear people, I commend you to that strong Hand which brought us together, and which is able both to shelter you and me, yours and mine, and to guide as we face the future in company."

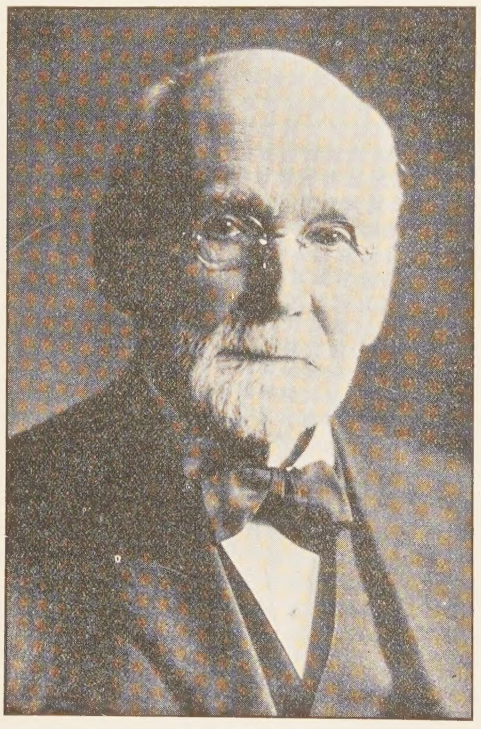
The Church at Ceres has instituted a novelty called "Birthday socials." Those having birthdays in a month being guests at the social of that month and hosts for the next month's social. At the June social the pastor, Rev. G. E. Atkinson who was a guest was the recipient from the church of a purse of fifty dollars.

THE REVEREND WALTER FREAR, D.D.

HIS SERVICES ON THE PACIFIC COAST.

(By W. W. Ferrier)

A long period of exceptional service for the Church of Christ on the Pacific Coast closed on the 25th of May, when the Rev. Dr. Walter Frear passed into the other life. Born at Poughkeepsie, New York, August 16, 1828, of Huguenot ancestry, he studied at Williams and at Yale, graduating from the last named institution in 1851. His course in theology was at Andover and Union, followed by post-graduate studies for a year at Yale. He arrived in California on the 14th of November,



1855, and for nearly sixty-seven years gave himself with great devotion in varied ways to the upbuilding of the kingdom of God on these Western shores. A short time before he came here a stirring appeal for ministers was made in the American Home Missionary Magazine. The Christian people of the East, it was said in that communication, had "the opportunity of erecting a Christian State on the shores of the Pacific," and that "nowhere else in the world would prompt and vigorous effort be rewarded with harvests so speedy and so abundant." Dr. Frear was one of the few who responded to that appeal; and now, after the lapse of more than three score years, we survey his work and find it a rich, component part of the enduring structures of our Pacific Coast life. At the time when he came the greatest need was in the mining regions in the mountains, and it was at Iowa City, a flourishing mining town of twel hundred people, with probably twenty-five hundr others within a radius of two miles, that he beg his work as a herald of the gospel. Conditio for such work there were very discouragin Thirty-five dram shops and numerous gambli dens lined the principal street. Sunday was t great day for business of all kind, and a regul babel of noises ascended both in-door and out fr early morning until late at night. More mercha dise was sold, more oaths were sworn, more liqu was consumed, more gambling was done that d than on all the other days and nights of the we together. A total stranger, no one bade him w come, no one offered to aid him in his undertakin The first week was one of fruitless effort and d piriting solitude. Almost the entire populati was bent on money-getting.

A school teacher, a Methodist church membe had a building for his work as teacher for whi he paid $20 a month rent for its use six days the week, and he asked the preacher $12 a mon for its use for one service on Sunday.

The way opened ere long, however, for a help work of several months. But the waning fortun of Iowa City—the mines not proving as producti as had been expected—and the fact that anoth church in that place seemed to be sufficient for t diminishing population, led him elsewhere the l ter part of the year 1856. San Jose and Petalu were open to him, but he chose Placerville, anoth needy mountain town.

Dr Frear kept in a little book for several ye some record of his experiences and meditations, one of the opening pages of which book was inscription: "Sabbath Journal of Walter Frear, a of his Ministerial Duties in General." It shows deep longing for usefulness, a lofty consecrati to the work of Him whom he had taken as Lo and Master. His soul was burdened by the wick ness both of Iowa City and Placerville and by th of the adjacent mining country. His consta prayer was that men both within and without Church might be stirred to righteousness. He h a profound conviction that God had led him to service in California, but so meager were fruits of his efforts that for more than a year wondered again and again whether he had as found the place of service.

When he entered on his work at Placerville, l in 1856, he found that the Church was exceedin unpopular, that no minister who had labored th had been successful, that some had lived so as bring reproach upon the church and religion, a that for these and other reasons there was v little respect for the institution or for that which it was intended to stand. Soon, howev it was evident to him that God had led him Placerville, and although religious indiffere

ounded year after year he had a fruitful and isfying pastorate there for five years. It was Placerville in 1858 that he was united in marge with Miss Fannie E. Foster—a real helpmate vn through all the remaining years of his life. e had been a member of his Bible Class, and she s baptized by him and received into church membership.

t was also at Placerville, in 1857 that Dr. Frear t administered the sacrament of the Lord's Sup-, although he had been ordained as a minister the gospel at Trumansburgh, New York, on the h of October, 1855—a few days before he started California.

This is the record in his journal: "We had comnion today—the first at which I ever officiated. vas almost too full for utterance. I have felt mbled and grieved and depressed because of the dness of the church and the refusal of Christians join. I feel that we had a good communion. ny eyes were not dry. I spoke plainly."

Anyone reading that journal today, not knowing Frear's later life, would lay it down with the viction that his life must have turned out a hly serviceable one. The following excerpts, en from entries widely separated, indicate the ndations on which was built his life structure: h, for more power at the throne of grace! Oh, more power with the hearts of the people . . . . . I fear religious interest is not on the inase. Perhaps the fault is mine . . . . I ve not labored personally enough—must go out and talk with the church members and get re Christian sympathy with them. Our Prayer eting needs quickening . . . . With God's p I will try this people. I will try to find God's l—must pray more! . . . Feel uncertainty in re-d to my work here. Am I too strict and urgent, have I not enough of the Spirit? There seems to some interest. May the Lord bring fruit and p me to garner it! I feel my imperfections. e needs his heart full to talk of Christ." One nday when he thought his sermon was "a misere failure," the record was: "The reason is the bject was too great for the study I gave it. I st stop this superficial extempore preaching—t of superficial preparation. It hurts both me l the people."

In 1861 Dr. Frear was elected by his presbytery commissioner to the New School Presbyterian neral Assembly at Syracuse, New York, and was sent with his family on the journey, and in the st for seven months. On his arrival in San ancisco on his return he learned that three ds of labor were open to him if he cared to ange his place of service. Believing that he uld do better work by a change he accepted a l from the Congregational Church at Grass Val-, to which he gave two years of devoted service. Next came seven memorable years with our Church at Santa Cruz, during which it was remarked at the time of his departure from that city that, "he had no other ruling thought than to do his Father's will in furthering his peoples' good."

A needed change of climate and an urgent call from the Fort Street Church in Honolulu took Dr. Frear next to eleven years of delightful service in the Mid-Pacific, the pleasant memories of which were a life-long possession. Returning to the mainland in 1881 he was for several years the pastor of the Second Congregational Church of Oakland.

All in all it was a gracious ministry of nearly a third of a century. We find the spirit of it in the farewell sermon to his church in Honolulu in June 1881 when he said: "No minister of Christ can be a true pastor to his people for a series of years without having his soul grow into theirs. His soul has gone out unto them and they have lived in his inmost life. He has had toward them very much the same solicitude and yearning that a parent has for a child. Their walk and conversation have been his daily thought. He has carried them in his heart. He has been burdened for their spiritual welfare. He has been gladdened by their religious growth."

In that farewell sermon in Honolulu in 1881 he remarked: "Since I entered the ministry I have ever acted on three principles: (1) To live as nearly as I could as the people wished me to live. (2) Never to make demands for salary. (3) Never to go in debt. Acting on these principles I do not think that I have ever been the loser." Twenty-one years before that date, on New Year's day, at Placerville, he had recorded in his journal the fact that salary and financial matters were troubling him. The Church had been careless and slack with respect to salary. As to this and other church conditions he wrote: "I ought at once to determine what to do in regard to all these matters; and I will. I hope to give myself to build up Christ's cause here and to work here as long as God wants me . . . . I will try to get the salary on a different basis, and to bring down my pride more nearly to my real needs and to be content therewith."

From 1887 to 1891 Dr. Frear was the California secretary of the Church Building Society.

In 1891 the American Board of Commissioners for Foreign Missions planned an enlargement of its service at this western outpost, and point of departure for its stations in the Orient, and Dr. Frear was appointed its Pacific Coast representative. He entered on the American Board work on the first of January 1892, giving himself to it with marked devotion for eleven and a half years—laying it down at the age of seventy-five.

In one of his addresses at a State Association meeting, while representing the American Board,

he asked, "How can anyone believe in Christ and not believe in Foreign Missions?" . . "If a man comes to me and says, 'I like you and admire certain qualities in you, but I do not believe in your aim and purpose—do not believe in that to which you give your powers and life, that which is vital and central in your being,' then I say to him, 'you do not believe in me.' How, accordingly, can a man believe in Christ and not believe in that which brought Him from heaven and took Him to the Cross, and in which was the travail of his soul and the fulfillment of his promise and mission? . .The Bible is a book of foreign missions from beginning to end."

Dr. Frear's resignation in 1903 as the Pacific Coast representative of the American Board came as a surprise to the Prudential Committee, one of whom, a man of large business interests, wrote: "I do not know how in the business part of the work we can find so good a man to fill your place. Of the other part of your work I know but little, but I presume the same difficulty will be found there. As I have written you before, if you made as good a minister as you have a business agent, your life work must have been a great success." Secretary Barton wrote: "We shall let you go with no little feeling of reluctance and regret. We think of you and your offices only with satisfaction." By another it was stated that Dr. Frear had several times by his business management saved for the Board an amount equal to his annual salary.

The year in which he ended his work with the American Board marked some very important changes in the scope and method of its service in the Pacific Coast District. These changes, in the interest of efficiency, the Board stated were made very largely on his recommendation.

Seventy-five years mark the limit of the important services of most men. This period did not mark those of Dr. Frear. For eighteen years after that age, down almost to his 93d birthday, as Secretary and Treasurer of the Ministerial Relief Society, he carried on a work of love which made it possible for that Society to brighten many a home in which inadequately paid ministers had not been able to lay aside anything for their sustenance after their years of active service were ended. That Society has today its largest legacy, $25,000, from a man who was wielding a pick in a mine at Grass Valley when he first met him. The legacy came unsolicited, one of the fruits however of Dr. Frear's devotion in his later years to that great cause. He was accustomed to go to this man, Mr. Edward Coleman, and to receive from him each year a donation of $100 for the ministerial relief work. Seeing how great was his devotion to that work, and brought thus to realize its worth, Mr. Coleman told him one day that he had made this provision for it in his will.

In the year 1915, in a resolution of thanks to Dr. Frear for his services to Ministerial Relief, adopted in the State Association meeting, it was stated: "Our interest in this cause is due very largely to his devoted efforts in its behalf."

It was Dr. Frear's guiding, helpful mind and heart, his generous hand, which, in co-operation with a few other devoted men, made it possible for the Pacific to weather the storms of many perilous years.

A friend and constant advocate of higher education, he was one of the upbuilders and generous supporters of the College of California, which maintained from its opening days standards as high as those of the best colleges in the East, and which became in 1868 the inceptive part of the University of California.

All his years in Honolulu he was a trustee of Oahu College, an institution of great worth to moulding Mid-Pacific life. In those early years at Placerville he yielded to the need and the call and was for a while the superintendent of schools—however, slighting not in the least either his church or school work.

As one of the founders of Pacific School of Religion his life is linked with its life today and will be linked with it down through all its tomorrows. A trustee from the beginning until he left California in 1870, he was made a trustee again soon after his return and was continued on the Board for many years. When at the Commencement exercises in 1913, a member of the Faculty spoke of his scholarly attainments and far-reaching influence and the President conferred on him the degree of Doctor of Divinity, there was hearty applause. Never was this degree conferred on one more worthy!

He lives also in Pilgrim Church, Oakland, and in the lives and characters of all connected with it for the last thirty years.

Only in the number of his years was Dr. Frear ever old. It was my privilege and pleasure to send to him on his 90th anniversary:

> "You are not old,
> For in your heart a fountain flows,
> And round it pleasant thoughts repose;
> And sympathies and feelings high
> Spring like the stars in evening sky."

On that 90th anniversary occasion, meditating on what he called our wonderful age, and on life in general, he remarked that life for him had been "one precious reality"—"vastly worth while," and that he could not think of one year he would have blotted out. God, he said, had been "in all my life, ever overlooking his path, loving him, leading him; always there had been a sweet consciousness of a presence within and round -about." A

fore—the road was not dark; it was a road traveled joyously.

nearly four years thereafter he traveled that helpfully and joyously, sounding ever the notes th and hope and love—graciously moving on translation.

last few days of his life he spent consider- time with the Pilgrim Hymnal, recommitting favorite hymns, one of them, "Rock of Ages." owing his life on this earthly plane, it is le to estimate it on the heavenly. It will ue to be a life of splendid service in every- f God's abiding places.

AN APPRECIATION OF DR. FREAR.

(By John Wright Buckham)

tor Walter Frear was one of those men who to us what God can do for and with a true t of His. His life reminds one of the closing of the familiar hymn:

"He feeds in pastures, large and fair
Of love and truth divine—
O, child of God, O, Glory's heir,
How rich a lot is thine!

A hand almighty to defend,
An ear for every call;
An honored life, a peaceful end,
And heaven to crown it all."

ong the noble qualities which characterized ear one of the chief was what might be term- s steadfastness. I would include in that ness. There was a fine balance in him which confidence. His was a judicious mind, care- weighing issues and plans, never carried away the novel or the visionary. He held fast to ings that cannot be shaken, and yet, he was minded, as well as broad-minded, never nar- r hostile to the new and progressive, provided in keeping with the tried and true, and could its substantial value. He was persuaded e wisdom of the apostolic injunction "Prove ings, hold fast that which is good."

he had something greater and more precious steadiness, i. e., steadfastness, faithfulnes. ere was this more evident than in his loyalty grim Church which he made his home in his years, and where year in and year out, in erity and adversity, he gave freely of his el and support,—never assertive but always l, wise, honored, beloved.

same spirit characterized his ministry of the hes which he served as pastor. His was a ast loyalty to his God, his Master, and his h.

h this steadfastness were joined a beautiful ity, a rare and almost too self-effacing mod- esty and a tender though not demonstrative sympathy.

One of the finest services he rendered was that of custodian and administrator of the funds of the California Ministerial Relief Society—an office which he held until he passed his ninety-second year. With perfect acccuracy and fidelity, yet with brotherly sympathy and tact, he administered this trust, taking joy in every indication of the relief which it brought to his beloved brethren or to their widows.

He was always reticient concerning the things which he had accomplished in his ministry and the experiences he had passed through. The most I could ever win from him in this direction was the loan of a scrap-book in which were some of his printed sermons and addresses and other records of his ministry. But of his manifold and valuable services to the Congregational Churches of California and Hawaii, to the Pacific School of Religion of which he was a founder and trustee, of the American Board, and various other organizations and causes no sufficient account exists save in the works which follow him.

In nothing did Doctor Frear s devout and dedicated spirit express itself more fully and helpfully than in his prayers. No one who heard him pray and entered into the reality and depth of his trust in God and love for his fellowman but was uplifted and strengthened. Simple, sane, unwavering, comprehensive, his prayers made the spiritual verities real and near.

On the first Sunday of September 1921, the First Congregational Church of Berkeley held a memorable communion service conducted by those two beloved veteran pioneers, Doctors Pond and Frear, aged ninety-one and ninety-three respectively. Dr. Pond, who preached the sermon, was earnest, intense, beneficent. Dr. Frear dignified, thoughtul, reverent, standing erect and strong, unbowed by storms, unbent by toils and cares. Surely integrity and uprightness preserved him. When one thinks of the hardships and defficulties of the home missionary work those Christian pioneers passed through it is difficult to see how they could have surmounted them so splendidly.

On the evening following the death of this man of God as I crossed the bay the sunset flushed the western sky and haloed the mountains in glory; and as the shadows deepened and the hush of evening fell over land and sea I thought how like it all was to the peaceful close of this long and well spent life. And then as the darkness silently enwrapped the scene, the mariners' lights flashed out—Alcatraz, brilliant, arresting, but intermittent and Yerba Buena steady, serene, unfailing. Such was this life, standing firm and light-giving where the ships pass on the sea of life, and by shining example and outgoing influence guiding them to the desired haven.

QUESTION DRAWER.

QUESTION: Is Mrs. McPherson performing miracles?

ANSWER: Mrs. McPherson is an extraordinary woman, and through her instrumentality people are being healed. She makes no claim for herself.

The power, she declares is the power of God. By her preaching, the weight of her personal appeal, her presence, her prayers, she gets people into a right attitude towards God. The healing follows. This is exactly what the surgeon does: he removes impediments, sets the broken bone, puts on the bandages; then the miracle of healing begins. No doctor, no surgeon, no faith healer, can heal. When it is possible they remove the cause of disease, every impediment to health, physical, mental, moral, then the healing takes place.

Yes, Mrs. McPherson is performing miracles. Here is one: A man, many years ago, robbed his employer of a considerable sum of money. He became paralyzed. He visited Mrs. McPherson at San Jose. She searched his soul, told him he had something on his mind; that nothing could be done for him until he confessed all. He confessed, made restitution, was converted and physically benefitted. He believes he will be completely healed. If he is never restored to physical health, the transformation in his life is a miracle.

QUESTION: Has a minister the right to speak with authority in the pulpit? Why?

ANSWER: A minister has no right to speak from the pulpit without authority, the authority of the indwelling spirit. His business is to tell the people about God, and that higher kingdom of life which is open to all men; to call them to repentance and faith, and to proclaim the eternal law of forgiveness. But first he must know God, and the kingdom of God in experience, he must pass through the way of forgiveness, into oneness with God. His authority must be the authority of knowledge, born out of experience; his power must be the power of the indwelling God.

MR. VOX.

WEDDING ANNIVERSARY

The Men's League of the First church of Oakland discovered that Rev. and Mrs. F. J. Van Horn has been married just 30 years, so at their banquet on June 7th they surprised the bride and bridegroom by gifts and an expression of love. A set of china of course, but also a camping outfit, for their 30th year honeymoon is to be spent by auto northward to Seattle; and a check for $250 to help cover the expense.

The Men's League is itself 25 years old, having been organized that long ago with R. H. Chamberlain as president. It has just been reorganized with R. H. Chamberlain Jr. as president, which Van Horn says is a good augury that there are prosperous years ahead.

IN BRIEF

There has been so much narrowness and ign rance manifested of late in theological matte some conservatives harking back to the Mid Ages both in theology and in science, some of leading ministers in Columbus, Ohio, represent five of the great denominations, have ban themselves together as the "Theological Sev teen," to present the sane, modern view of religi which likewise is the Christian view. They h a two-fold purpose; to set forth the conservat views held by the leading men in our schools a churches, and to answer the aggressive attacks the fundamentalists. The churches will watch w deep interest the good work of these brethren.

Rev. Luman Royce who was with the North Conference at Asilomar last October and throu whose good services Broadmoor work was und taken and several other important matters decid has been in Missouri; the Plymouth church at Joseph has been encouraged to undertake a n building to cost about $30,000; and the Imman church at St. Louis, will probably start on a sim campaign. Mr. Royce is known as the "Specia in City Work."

Rev. H. A. Jump of Manchester, N. H. preac a Mother's Day sermon, and in it urged the b present in the congregation to send a message mother, with the result that the telegraph of was flooded with business.

Rev. T. Arthur Dungan of Oshkosh Wis. preac a few weeks for the church at Petaluma, and captured the people that they gave him a hea call to accept the pastorate. When he offered resignation to his Wisconsin church, it refused release him; so he has felt compelled to relinqu the privilege of serving the Petaluma church.

At the Memorial union services of the Sa Barbara churches on May 28th, the son of Har Beecher Stowe, author of Uncle Tom's Cabin g the address. The speaker Rev. Charles Edw Stowe is also a nephew of Julia Ward Howe, author of the Battle of the Republic.

The little church at Niles gathered togethe quarter of a ton of warm clothing for the Near E Relief.

The record of Talmage M. Patterson at Vent is worthy of special note. He came to the chu something over a year ago when things were pretty low ebb; but by earnest and wise work he brought the work fairly out into joy and h

ess. Secretary Kesley on a visit there recently greeted at a week-day luncheon by upwards 0 people, which he thinks is some achievement.

he First church at Salem, Oregon is preparing coming Fourth of July to celebrate its 70th iversary. W. C. Kantner is pastor. The church organized in 1852 with only four members.

ev. W. H. L. Marshall of the Eugene, Oregon rch received 20 members on Easter Sunday. church has been conducting vesper services gratifying results. Mr. Marshall was formerly successful pastor of the church at Guerneville.

upt. Dodge received 7 new members into the admoor church on Sunday June 18th .

ev. R. M. Pratt formerly of Portland, Oregon, is now the Secretary of Religious Education ng in Topeka engineered a successful Kansas gregational Young Peoples Conference early in e.

OPEN AIR RELIGION.

ev. Albert Palmer is holding out-door meetings Ionolulu on Sunday evenings. He has been dising out-doors in the Bible; parlor patriotism out-door citizenship; the trees as a religious bol, through nature to God, and unto the hills. t his June 4th Communion service he received iew members of whom 44 were on confession of n.

INDIAN CHURCH DEDICATED

n Sunday afternoon of June 4th the hopes and s of years were realized in the dedication of church building on the old military reservation Fort Bidwell. The buildings of the military are now used as a boarding school for over Indian boys and girls.

ne church has a large light auditorium seating t 250. Hung in the belfrey is the bell which Mr. Bowman secured years ago. The high ment of the church will serve as community er and work-shop for the Indians. A valuable chest has already been provided.

ne bell rang out for the first service in the new ch at 9 a. m. Sunday morning, and the boys girls marched down from their dormitories heir Sunday School. Superintendent Gray and vife have taken an active interest in this work have trained the pupils in many of the best ns.

the afternoon a throng of Indian and white ts with the children came together for the cation exercises, led by the pastor, Rev. J. L. ns. The Indian Chief, Charley Washoe, spoke is own people in an earnest address in their language. At the service of dedication all l with right hand uplifted and made the rese "We dedicate this house."

At the close an earnest appeal was made that they "should form a living church inside the church building, a soul in the body"; the Indians understood, and after a few minutes hesitation, nearly a hundred indicated by the uplifting hand that they wanted to be a church as well as have a church.

Thus the hope of years has been realized through the devoted labor of Mr. Rollins and those who have worked with him, and through the gifts of many churches and Sunday Schools and others.

HALLOWED MEMORIES

Many have been the testimonials borne to the memory of Walter Frear during these days since he has passed over to that which lieth beyond.

The Monday Club devoted its morning session of May 29th to recalling what he had accomplished for the Kingdom of God during his long life. Many personal testimonials were also given of his helpfulness to this one and to that by his friendship and especially by his Christly spirit and noble character. The hour was rich in memories.

One friend has spoken of the wonderful heritage he has left in the world, in his children and grandchildren, noting how the outstanding virtues of Dr. Frear's nature happily were manifest in those who bear his name.

The flowers that have been brought to crown his memory are beautiful indeed; their fragrance gratifying to all those nearest akin to him, and who shall say that even he himself shall not enjoy their charm.

WORSHIP IN THE HOME

A valuable series of pamphlets under the editoriship of Norman E. Richardson, entitled "The American Home Series" has been issued by the Abingdon Press, that wide-awake and progressive publishing house. Thirty-seven of the pamphlets have already been listed. "Worship in the Home" is one of the latest. In one paragraph it says: "The whole tendency of religion today is toward activity, toward service; as if loving our neighbors were the first and great commandment. This is a very old mistake. Buddha sought escape from self in service, but left God out. Moses taught supreme love to God as the first duty. Children who are taught kindness as the whole of religion are little Buddhists. Jesus showed that love to God must blossom into love to man, and that love to our neighbor is not what it should be unless it is rooted in love to God.

THE HONOR OF THE CHURCH

Dean Charles R. Brown of Yale Divinity School has come out with another interesting and live-wire volume. This time he speaks in **The Honor of the Church.** Evidently he had been stirred up by certain articles against the church that have been

appearing in the current magazines and "written by ministers who were old enough to have known better."

It is perilous to begin quoting from Dr. Brown, for one can scarcely call a halt; yet here is one at last from the opening pages; he has been telling of his wide experience, his acquaintance with folks, and all that.

He says: "As a result of my observation I am ready to maintain against all comers that nowhere on earth is there to be found so large and so constant a measure of self-sacrifice, of Christlike spirit of unflagging devotion to the principles of the Sermon on the Mount, and of patient fidelity to duty on the part of those who walk the ways of common life, as in the church of Jesus Christ. I will back the pastors and the faithful members of these churches for sheer moral idealism against any group of people which can be brought forward from any other one organization to be found in American life."

And there are scores of other quotations just as good to be made from these nearly 100 pages. The book will appeal to any fair-minded reader, and to a great many otherwise-minded. (The Pilgrim Press.)

THEOLOGICAL REACTION

Rev. William E. Barton in an address before the Illinois State Conference said in regard to the theological reaction: "It was inevitable that the war should bring to us a theological reaction. Nowhere is the Lot's-wife attitude more certain to display itself than in religious thinking during and immediately after the war. Germany had been the home of many of the world's foremost universities, and much of our Biblical learning has come from there. No argument, no logic, no wisdom is at this present moment necessary to refute any opinion which can be shown ever to have had an advocate in Germany."

A STRING OF BEADS

Lena Leonard Fisher has been in China, and she has had some rare experiences there. Connected with all this she has a rare gift in telling what she has seen and heard. So how could **The River Dragon** be anything else but the charming tale it proves to be. From the opening page about Handy Andy (a strange name for a Chinaman) on through the Blight of Beelzebub, where the author becomes a staunch believer in demoniac possession, even to the last chapter where the terrible Dragon demands an "inconceivably great and precious offering," the story has a fascinating charm: the glimpses of China, its thought and traditions usually unknown to Occidentals are like story beads strung on the thread of memory. (The Abingdon Press.)

THE USE OF ART

Albert Edward Bailey is Professor of relig art and archaeology in the Boston University. feels that religion is of such sort that it cannc taught without an appeal to the emotions everybody knows that art is one of the most fective methods of making that appeal. The of art he says, "is not a luxury, but a plain ev day necessity." In his **"The Use of Art in Re ous Education"** he has ably and illuminatingly cussed nearly every phase of the matter. first three chapters lay an adequate foundation the practical that follows. In "Art as the h maid of religion" he studies Egyptian, Greek, dhist art; how art became Christian: and pr day art; then follows the Function of art, and Language of art. The book is wisely and f illustrated.

The colored frontispiece, An Egyptian "Da Judgment" with its description is full of int and information. (The Abingdon Press; pages

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Shorter Bible Plays (Abingdon Press).

What can a reviewer in so small space say cerning so charming and helpful a book as **Mother-Teacher of Religion** (The Abingdon P It is dedicated to "The many mothers who are ing to make God real in the hearts and lives of children." Perhaps no further word need be u than this,—there is no more worthy benefactio Lady Bountiful than to purchase a few thos volumes of this publication and distribute to mo with little ones in their care.

From the "Mother's Creed and Prayer" on pa on through these nearly 300 pages there is ins tion and advice and information and inspi galore. In chapter one, The Beginnings, layin foundations; first impressions. In chapter tw Awakening Mind, the mind at birth; getting way, the law of spiritual growth. And so on very imperfect machine, this new-born babe," a informed observer might say. Yet a most mar machine, and much more than a machine.

This book goes with the mother through the e years of her child's life, telling her what to say, how to get at that inner wealth of a devel spiritual nature. Every mother who desires her God-given duty by her child should hav volume constantly at hand.

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George Wood Anderson has touched upon a tude of matters in his **Unfinished Rainbows Other Essays.** He gathers sunsets, he tills th he unlocks the doors of truth, he weaves the beams. He is a preacher and evangelist w fervid message. In his Spiced Wine he speaks custom when each guest puts in the cup from the newly wedded ones are to drink a bit of sp expressing their wish that the bride and groom

te nothing save joy and happiness. So should the rch offer to Christ no service which is not sweet aromatic. (The Abingdon Press.)

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Dr. David G. Downey says that Miss Laura Knott, hor of **Students' History of the Hebrews,** "as ced the church under a heavy debt of gratitude," ause while she has made a painstaking and thor-hly scientific study of the Bible, she has main-ned an attitude of reverence "that frequently com-s a devotional disposition" on the part of her ders. Her book is adapted to the college age l more mature adults. If one desires a work upon Old Testament, giving a trustworthy chrono-ical arrangement of the material, keeping abreast h the best scholarship of the day, and yet never ending the most sensitive mind by anything that ms destructive, here is the volume. For many dents this book will be found even more valuable n Kent's Historical Bible; for all it will surely a serviceable companion volume. (The Abingdon ess.)

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The Quimby Manuscripts have been collated and ted by Horatio W. Dresser, author of "A History of New Thought Movement." Dr. Dresser in his er work, **Spiritual Health and Healing,** has devel-ed and endeavored to interpret further the essen-l teaching of Dr. Quimby, "a heaven-sent man ose work among the sick had no place among the erapeutic systems commonly known as drugs." is new sort of Doctor, (from whom without ques-n, Mrs. Mary Baker Eddy derived her whole sys-n of teaching) gave no medicines, made no diag-sis, but received all patients who had faith enough seek his help, and eventually "many people were stored to health by this true believer in the pres-ce of God." (The Thomas Y. Crowell Co., New rk.)

"Leaders of Youth," by Hugh Henry Harris (The thodist Book Concern) is a handbook for workers ong the Intermediate and Senior grades. The ok divides itself naturally into three parts; (a) sufficient foundation in the psychology of ado-scence." (b) Organization and equipment for wor-ip, recreation and service. (c) A careful study of e graded lessons for young people of 12 to 17 ars of age.

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About a dozen years ago Oliver Huckle gave some ry important lectures to the students of Johns pkins University on the relation of health of e body to healthy conceptions and persuasions of e mind. These addresses were afterwards pub-hed under the title of "Mental Medicine." This ok has been revised, and its wisdom and efficacy s been put in a more compact form under the le **The Habit of Health.** (Thomas Y. Crowell Com-ny, New York.) It is as wise and understandable a publication upon this matter as any we have come across. The author is now pastor of the Second Congregational church of Greenwich, Conn.

WALTER FREAR

By I. H. Morse.

We sometimes wonder about the meaning of human existence and its purpose, but there are times and there are men who unconsciously answer these questions in their lives, for there is no greater or better influence in this world in which we live than a humble, God-fearing life.

Such was Dr. Frear as I have known him for more than half a century, he was rare in his common sense, he was great in the spiritual element in his composition, he was strong in principle, he had an insight into the destiny of the church unhampered by any theological shackles. I know of no man in our fellowship who leaves behind him a larger measure of Christian usefulness or denominational helpfulness, yet he was larger than our denomination; his charity covered the whole range of Christian influences under whichever banner it marched, his one purpose in life was to follow the Master wherever he might lead. It was his privilege to literally follow the divine injunction, "Go thou into all the world and preach the Gospel unto every creature."

We do not mourn his loss; he had lived far beyond the limits of human life, most of which were not of the scripture, "Years of Labor and Sorrow," for it pleased God to maintain his usefulness to the end of his 93 years and some of his best work was done after he passed the three-score years and ten.

It is good to say of him "He has fought the good fight, he has finished the course, he has kept the faith, henceforth there is laid up for him a crown of righteousness," and with the eye of faith we pierce the veil that lies between and gather something of that joyous meeting with that host of loved ones who have gone before.

Farewell Brother, friend, we shall miss thy smile; we shall linger for that kindly word and look earnestly forward to the day when we shall gather in that City which hath foundations whose maker and builder is God.

THE MINISTER

Rev. C. E. Robinson who took charge of the Union church at Cupertino soon after resigning from the pastorate of the Petaluma church is already getting his work well in hand. The community church has a very attractive and useful auditorium, but the people feel that they ought to be better equipped for work among the young people and children. Already work has begun on a $6,000 structure to be used largely for religious education.

The monthly "pow-wow" of certain Santa Clara ministers was held at Woodside on June 5th, with a good attendance and an appetizing picnic-lunch out under the trees. Food for the mind was furnished by Frank A. Bissell of Sunnyvale in the review and criticism of "A Faith that Enquires," being the Gifford lectures for 1921-22. This gathering of men who call themselves "The Santa Clara Prunes" is one of the most valuable things hereabouts.

Rev. Howard N. Smith writes from the Hawaiian Islands: "The Hamakua district is large enough to keep a man busy. The field presents all the religious and social problems a man can handle, and more too. I am laying foundations; I have a Bible class each morning from 7 to 9 of Japanese teachers who wish to get some english training and knowledge of the Bible. We are studying the life of Christ as recorded by Mark." He visited the volcano and was greatly impressed by the fire-mass.

Rev. Charles Leon Mears has had phenomenal success in Minneapolis. In a pastorate of 30 months he has added 300 members and the seating capacity of the church auditorium is 350. The church has got to build. The congregation and Sunday school are crowding the walls to bursting. The trustees of the church contemplate a building when fully equipped to cost $150,000.

The Rt. Rev. Walter T. Sumner, Bishop of Oregon, formerly of Chicago, believes that the legalizing of beer would be a fatal mistake. In an interview given to the Chicago Tribune, during a recent visit to that city, the Bishop said: "It is folly for liquor men to charge up the present wave of crime to prohibition. It would have been ten times worse if we hadn't had prohibition. When I was dean of the Cathedral in Chicago the men found lying around drunk all day in my neighborhood were drunk on beer. They didn't drink whiskey. Men drink for the effect the alcohol has on them and they will continue to drink until the effect is produced.

Rev Bryant C. Preston of the Garvanza church, Los Angeles was chosen by the city council of Venice to deliver the Memorial Day address. The interest of the day was increased by the presence of the officers of the Pacific fleet, and the Marines who gave a dress parade.

A PROCESSION OF CELEBRATIONS.

The Los Angeles churches crowded the Sundays of May with joyous celebrations. On Sunday May 7th the Wilshire Congregational church of which Frank Dyer is pastor dedicated their Parish Center. On May 14th the corner stone of the new edifice of the Union Congregational church was laid with fitting addresses by Rev. Carl S. Patton, Supt. Kengott and pastors Lash and Ryland. Maxwell A. Southby is pastor. This is a "new start in a new place."

On the next Sunday May 21st, the Parish Hou of the Hyde Park Congregational church was de icated, Rev. John M. Schaefle is pastor and h been since 1890. The church was a memorial Capt. F. B. Clarke; and his widow gave $1,0 toward the community Center, and also $700 f a new building for the Sunday school, the found tion of which is already laid.

Mr. Schaefle's pastorate for 32 years of the Hy Park and Pico Heights churches ranks him as de of Congregational pastors of California, if not the West. The new Pico Heights church costi $40,000 was dedicated in 1920, replacing t structure burnt down by incendiaries.

Dr. Pond's new book "Gospel Pioneering in Ca fornia" is selling well. Our subscribers can get and the Pacific for one year by sending $1.75 to The volume alone sells for $1.50. This story of ea days is interestingly told, and those who persona know the author will recognize in it his perenn optimism.

BOOKS RECEIVED

THE RIVER DRAGON'S BRIDE—being so story beads gathered in South China and strung a thread of memory; by Lena Lenonard Fish Illustrated. Pages 142. Price $1.25 net, posta extra. (The Abingdon Press, New York.)

BIBLE PLAYS—by Rita Benton. Illustrate with music. Pages 237. Price $2.00 net, posta extra. (The Abingdon Press, New York.)

LEADERS OF YOUNG PEOPLE—by Fra Wade Smith. The Worker and Work Series, He H. Meier, editor. pp. 224, Price $1.00 net. T Methodist Book Concern, New York.

The SUPERINTENDENT, by Frank L. Brov The Worker and Work series. Pages 383. Pr $1.50 net. (The Methodist Book Concern, N York.)

DICTIONARY OF BIBLE PROPER NAMES compiled by Cyrus Alvin Potts. Pages 279. Pr $2.00 net. (The Abingdon Press, New York.)

TYPES OF PREACHERS IN THE NEW TEST MENT—by Prof. A. T. Robertson of the South Baptist Theological Seminary. Pages 238. Pr $1.60 net. (George H. Doran Company, New Yor

RELIGIOUS THOUGHT IN THE GREAT AMERICAN POETS—by Elmer James Bail Pages 258. Price $1.50. (The Pilgrim Press, B ton.)

STUDIES IN PHILOSOPHY AND THEOLOGY by former students of Borden Parker Bowne; edi by E. C. Wilm, of Boston University. Pages 2 Price $2.00 net. (The Abingdon Press, New Yor

J. W. THINKS BLACK—by Jay S. Stow Pages 179. Price cloth 75c; paper 50c. (T Methodist Book Concern, New York.)